UNITED EVANGELICAL Action

AUGUST 15, 1958

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VOICE OF EVANGELICAL CHRISTIANITY IN AM

- Preaching a Powerful And Positive Gospel
- Co-existence or Co-extinction?

OFFICIAL NAE ORGAN

Readers Say—

Approve Billy Graham

To the Editor:

As a member of the NAE and a reader for many years of *Action* magazine I am grateful for your stand in defense of those who preach the crucified and risen Christ. This is especially true concerning Billy Graham. It is strange to find the ultra fundamentalist and the extreme liberalist joining hands to oppose the preaching of Christ as the only Savior from sin.

Grace Gospel Fellowship, Inc., representing hundreds of pastors and individual members of independent Bible churches in the United States, Canada and Africa, passed the following resolution at our annual conference at the Cedar Lake Indiana Conference Grounds last month:

"Whereas, there is a movement under way among fundamental believers in America to take a definite stand against the evangelistic ministry of Billy Graham,

"Be it hereby resolved that, The Grace Gospel Fellowship goes on record as a convention in expressing to Billy Graham assurance of our sincere continued prayer for the blessing of God on himself and his ministry as he proclaims the Word of God presenting Jesus Christ, the eternal Son of God, Crucified for our sins and raised from the dead, as the only Savior from sin, death and hell."

EUGENE F. RUEWELER
President

Chicago, Ill.

Page Mr. Gramlich

To the Editor:

I read in the July 1st issue of *United Evangelical Action* a statement from Mr. Michael J. Gramlich, a Unitarian from Washington, D. C., who takes exception to the resolution that we passed in Chicago in regard to Cardinal Stritch. I have three questions to ask the gentleman.

First, What does he know about the Vatican State and the Curia? What does he know about the 'Prince Potentate' who rules over that State as a dictator who not only scares people with his excommunications but who leads men to believe that he is the vicar of Christ on earth, that he is infallible and as the infallible ruler he has domain over all lands, kindred tribes and faces of men to the exclusion of any other power on earth?

Second, Does he believe that an American citizen can swear allegiance to this system of things and still maintain his loyalty to these United States? Mind you, he is swearing allegiance to the temporal sovereign, to the "pope king."

Third, Has Mr. Gramlich ever seen Christians and Jews driven to the greatest extremities, thrown into jail and persecuted because of their simple faith? All at the command of this so-called kindly individual who once said "I would make a deal with the devil if it would benefit the Catholic Church." (This statement was made when he was asked how he could make a deal and sign a concordat with Mussolini and Hitler while thousands of innocent people were being slaughtered for no other reason than that they had been born Jews and Protestants.) Were not both Hitler and Mussolini born Roman Catholics and were they not a product of the teachings of the Roman Catholic Church?

If the gentleman wants to sing the old maid's song "Any old thing will do," then it is right for him to attempt to appease, but I was taught that the time cometh and now is when a man will sell his coat to buy a sword to defend the cause of righteousness. If this Unitarian gentleman would allow the Roman Curia to dominate then there would be no Evangelicals, no Jews and surely *no Unitarians!*

FRANK B. GIGLIOTTI

Lemon Grove, Calif.

Dr. Jones' God

To the Editor:

There are many of us who noted years ago, with deep sorrow, how Dr. Oxnam called God "A dirty bully" in one of his books. I notice you refer to it in your book, *Cooperation Without Compromise*. I know how grieved you are about the condition existing in present day Christendom that would bring about such statements as that.

I have noted to my sorrow that Dr. E. Stanley Jones has a statement in *Christ of the American Road* which is equal to it in showing that he has no use for the God of the Old Testament. On page 18 he says God commanded that the Amalekites should be *murdered* because God was not a Christian at that time. Only he uses a little girl to say it, whereas Oxnam uses a little boy.

The quotation is this: "A mother explaining to her little girl about the *murder* of the Amalekites at the command of God said that revelation was progressive, culminating in Christ, who taught us to love our enemies. To this the little girl replied, 'Now I see: this back here was *before God was a Christian.*' She said something." In other words, he agrees that the little girl was correct. That, to me, is the next thing to blasphemy.

Many fall victims to the teachings of Dr. Jones, because of his vagueness, and his wonderful messages on Jesus. But Dr. Jones does not see what the Lord Jesus Himself said in Luke 19:27. I believe this should be made known more openly than it is.

OSCAR E. OSTERBERG

Vero Beach, Fla.

FRONT PAGE PHOTO—Americans are inveterate travelers and this summer has been no exception for their comings and goings. Scenes such as this one from Yellowstone National Park lift the soul and cause men to thank God for all His gifts.—*RNS Photo*

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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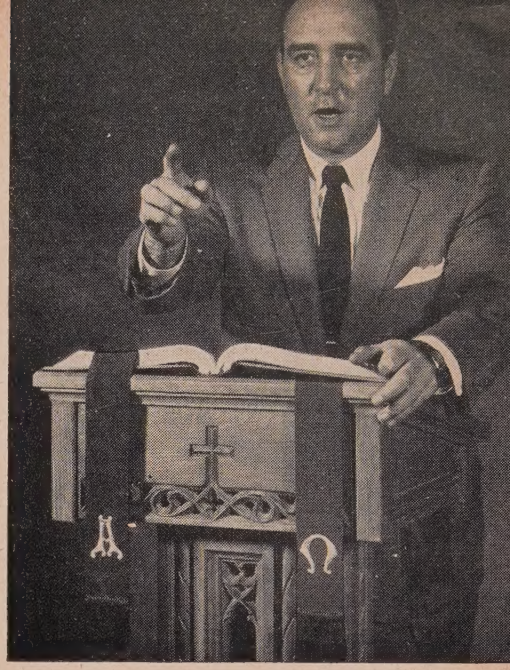
PREACHING A POWERFUL AND POSITIVE GOSPEL

By WILLIAM WARD AYER



FOR A QUARTER century pulpit trends have been away from positive, forceful biblical preaching. Delightful ethics, politics and sanctified sociology have been the content of much of our ineffective pulpit ministries. Perfumed religion based on lavender-water theology has been in the ascendancy in American preaching.

Certainly our tragic times call for a return to the preaching of the stalwarts who for two centuries made the Protestant church mighty and influential. Theirs was a clear, pungent, sinner-convincing, life-changing message. Original sin, which men by good works could not eradicate, and God's inevitable punishment of the unrepentant, was often the stinging message of an Edwards and a Whitfield; the passion of a Spurgeon pouring forth a torrent of truth each Lord's Day; the plain, direct and practical exposition of a Maclaren; the spiritually deep and beautifully expressed message of a John Henry Jowett; the broadly interpretive and socially conscious homilies of a Henry Ward Beecher.

Too much of today's preaching deals with the trivial and the transitory. Our grandfathers made their hearers conscious of the eternal, and stabilized living resulted. Great biblical themes must again be preached, and not in trite phrases and ineffectual formats. A new nomenclature has come to the American pulpit. It professes modernity and erudition, majoring in the sociological and psychiatric, shunning evangelical language. Many of the terms are as inapropos to the Gospel as biblical terminology would be to a lecture on nuclear physics. The pew is more often bewildered than inspired.

Today the preacher and his message are not as readily accepted as in grandfather's time. Two generations ago the most compelling voice in the community was the preacher; but now, in some instances, modern preachments get little attention from the multitudes. In grandfather's day the politician was not as vocal as he is today. The educator then recognized that beyond human knowledge was a divine revelation which was the preacher's prerogative. Today the schools often oppose all supernaturalism. Many accept the educator's word without question, while the pulpiteer's message is discounted because it is religion and, it is claimed, religious ideas are intangible and debatable.

A new seriousness, a new realism born of a sense of divine calling must come to our pulpits. A sense of compulsion and the integrity of orthodoxy is needed. Powerful, positive preaching will prevail only when the messenger says with Paul, "Woe is me if I preach not!"— that's compulsion; and "Woe is me if I preach not the Gospel!"—that's orthodoxy.

The church needs a generation of preachers who are genuine prophets, not wranglers and disputers about the petty follies of the hour, but strong men of high stature who will courageously face and condemn sin in no uncertain way—prophets, holy warriors, mouthpieces of the Living God.

It is not an extravagance to declare that many of the great pulpits of America have entirely lost the basic Christian message. Read the books of sermons that are coming from the press and note the content of many of them. The pulpiteer seems to be paddling around on the periphery of Gospel truth, never quite getting to the heart of the matter, the salvation of lost men by the cleansing cross and the mighty redemption which is in Christ Jesus.

We have many good preachers of the "secondary message" of the Gospel. They give good advice; much of it is biblically based, but they say little about the "good news" because they will not admit that men are lost in sin and need redemption. The real religious issue today is between redemptive Christianity and non-redemptive religion. This is the basic difference in the preaching of the modern pulpit.

Today's ecumenical movement has often forgotten the redemptive gospel for the individual. It presents a social Christ, distressingly foggy in His ideals for the nations. The fact is, Christ said little concerning the nations except to tell the disciples to evangelize them.

Recently a rash of "do-it-yourself" religion has broken out in many places. It is an Eddyistic, Pollyanna, psychiatric cult which seeks to make the individual sunny, successful, amiable and socially right, so that he can be satisfactorily integrated into a Christ-rejecting society. The holiness of God, the fact of sin, the glories of atonement and justification—in short, the whole revelation of a holy and just God who was in Christ reconciling the world unto Himself and not imputing their trespasses unto them, is absent from this new and tremendously popular preaching. In this new cult of positive thought processes, Christ is a mere convenience.

Present day popular preaching has rejected the biblical world view, and ignored the divine cure for the world's condition. The worst view of the world the modern pulpit will consider is that it is temporarily sick and deluded, but not hopelessly lost and dying.

It would be startling to hear a preacher in his sermon cry, "Woe is me, because I am a man of unclean lips, and I dwell among a people of unclean lips, and mine eyes have seen the King, the Lord of hosts."

Much modern spiritual insipidness can be blamed on palliative preaching.

It is a popular pulpit style. It eases the conscience without curing the disease; covers human frailties with pseudo-scientific excuses and saturates the hard facts of sin and evil with perfumed softness. It is the most effective program of Satan in his "angel of light" aspect. His ministers are ministers of righteousness—not of the righteousness of God imputed and imparted to lost sinners, but the self-righteousness which justifies itself even in the midst of its imperfections.

Well, then, how shall we make our preaching powerful, positive and effective?

First, we must return immediately to the Word of God and preach the basic message of salvation. We must preach for conviction and Christian decision. A sermon is not an end in itself, but a means to an end.

Second, we must stop trying to make our sermons entertaining. Millions of people go to Protestant churches today to spend what could be called a "dreamy hour in Lotus Land." Too many congregations are dreamy-eyed at the sermon's end, and gush to each other, "Wasn't he just wonderful!" Protestants often have little fear of hearing a sermon which will bring them face to face with God and with themselves.

We must take advantage of the greatest opportunity of modern times to bring to a disillusioned and often disheartened people a great message of hope based upon sin's reality and God's redemption. In a world where civilization's destruction hangs over our heads waiting for some fool to trigger the mechanism which will reduce our cities to rubble, it is the height of ridiculousness for a preacher to stand in the pulpit on the Lord's Day and discuss the merits or demerits of some social theory, or even to deal with the biblically obvious and the trivial.

Our tragic and uncertain days demand serious and soul-moving preachments. Almost every other department of life is cognizant of the crisis hour to which we have come. Business is alive and alert to the exigencies of the hour. Government is sweating blood and tears to provide protection for the people against possible sudden destruction. Science is delving deeper and deeper into the mysteries of the universe seeking sources of power to match the enemy. But what of the pulpit?

Third, the pulpit must be a pinnacle of revelation and power. Strong sermons on the holiness of God are needed, a preaching that will forever remove the idea that our God is a sort of good-natured deity who winks at sin because of His benign good-naturedness.

One of our magazines recently carried a splendid article on "Jonathan Edwards' Still Angry God" and declared liberal theology had originated a speculative and specious view of God that subordinated His divine justice to His love and benevolence. This humanly desirable yet false picture of God must be immediately swept from the minds of men. The "new orthodoxy," pretending to be biblical, has suplemented a sentimental deity for the God who cannot look upon sin except with anger.

Fourth, if our preaching would be powerful it must have a stern, sin-condemning message presented in the compassion of the spirit of Christ. I believe that the "love sermons" of the evangelists of the latter part of the 19th century and the early years of the 20th are ineffective in this blase day. Condemnation of sin and warning against coming judgment is needed.

Ineffective also are the sob stories of other years. I have noticed that tender stories which once moved people to tears and tenderness and conversion have now lost most of their appeal. The reason is plain. Modern living has given Americans jaded minds. Human emotions are decidedly overworked. It takes something akin to the atom bomb to stir emotions today. The drama of disaster cannot shock people because their lives have become conditioned to disaster. The unusual does not attract because the unusual is too prevalent. We have calloused consciences and encrusted hearts to preach to today.

People have been fed with "reel" life at the movies and in story book, and now by television in the home. Their minds run the gamut of all emotional experiences without personal action or sense of personal responsibility, being merely spectators in the welter of tragedy and comedy.

Americans weep at times, but it's only a passing emotion. They also laugh. Momentarily they are stirred by a dramatic situation, but they can do nothing about it and therefore it passes over them as lightly as a wave passes over a rock. So millions are conditioned to face the whole range of human emotions and situations without the least effect on their actions.

But God has still vouchsafed to the preacher the truly dramatic and awakening message. He may tell people what the world does not tell the sinner; that he is a sinner, that he is under the wrath of God, that he is without excuse, that God holds him to strict accountability for his sins. The world will never tell him this, and when the sermon tells him, he is startled in spite of his jadedness. By the operation of the Holy Spirit upon his conscience he is awakened to his spiritual need.

Fifth, today's pulpiteer should study the Old Testament prophets who thundered their messages shortly before God's judgment fell upon Israel. Their times and conditions were similar to ours, for I feel that judgment is in the offing for America today. The message of these prophets adapted to our sinful and God-forgetting times are remarkably apropos.

The messages of the prophets are willed with urgings to repentance, warnings of judgment, promises of mercy. This, to my mind, is the proper message for the hour. This sort of preaching will move minds and hearts and bring to repentance.

Sixth, the preacher must "take heed to himself" as well as to the doctrine. Something must happen to most of us before we are able to preach the message as we ought to preach it. The effectiveness of any message depends upon the man behind the message, or perhaps I should say, the man who is the message, for it is difficult to separate the man from his message—the congregation rarely ever does. The Word is always "made flesh" before it becomes effective. The well known Gideon Owsley of Ireland tells how the Lord called him to preach. He was a man of little education and felt unable to preach the Gospel. He rebelled. Then it seemed to Owsley that God's word came to him saying, "Gideon Owsley, you know the disease of sin, do you not?" Owsley replied, "I do, Lord."

"And you have been cured of the disease, have you not?" "Yes, Lord, you've cured me."

"Then," said the Lord, "this shall be your preaching."

Every man when he stands in the pulpit should be as a bush that burns with fire yet is not consumed. Like "The Baptist" he must be a "burning" as well as a "shining" light.

The preacher must also have a right vision of the world and a right philosophy concerning the Gospel. If he has accepted an evolutionary philosophy and believes that the world is slowly but surely, "by means of resident forces and according to fixed laws," evolving toward some sort of perfection and all that he can do in religion is to give it a little nudge in its upward trend, he certainly will not be a very virile prophet in such a day as ours.

The ministry of God should be challenging society today. In the preaching of the Gospel the pulpit should stand up against the pronounce-

(Continued on page 15)

Co-existence or Co-extinction?

Action Editorial

James DeForest Murch

■ THE CHRISTIAN WORLD was recently stabbed awake to the problem of Red Communism by two bold ecclesiastical pronouncements. The first was from the General Assembly of the new United Presbyterian Church in the USA and the second was from Dr. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of England.

The General Assembly called for a policy of co-existence with Communism saying that "in this nuclear age, the alternative to co-existence is co-extinction."

Dr. Fisher's statement was made public just when the Lambeth Conference of Anglican bishops was in progress in London. He recognized that vigorous and unending opposition to Communism might result in a nuclear war of extermination, but insisted that Christian policy "must not be based simply on fear of pain" or the perpetuation of the human race. Continuing he said, "For all I know, it is within the providence of God that the human race should destroy itself in this manner. There is no evidence that the race is to last forever, and plenty of Scripture to the contrary."

We are strongly inclined to the archbishop's view. Just as co-existence with the devil is repugnant to any Christian and as followers of Christ cannot pursue a policy of "live and let live" with hell, so we cannot close our eyes to the slavery, cruelty, theft and deceit by which Red Communism has already enveloped more than a third of the human race and is creeping relentlessly forward to engulf the whole earth. It is possible that aggressive Christian action against Red Satan might lead to nuclear war, but we remember the words of our Lord, "Do not be afraid of those who kill the body but cannot kill the soul; but rather be afraid of him who is able to destroy both body and soul in hell."

The first difficulty with the compromisers within the Christian churches is that they do not understand the true nature of Soviet Communism. At least, that is a charitable explanation. The Presbyterian Assembly was misled into equating the present world conflict with the Moslem and the Roman Catholic struggles and concluding that if we can co-exist with the Moslems and the Roman Catholics we can get along with the Kremlin. Was ever naivete so naive?

Students of modern Communism know that it has four basic hypotheses: (1) Destructive Atheism, (2) Scientific Materialism, (3) Economic Determinism and (4) World Conquest. Co-existence with the system means the extermination of every other concept of life, along with the people who hold such concepts.

The basic postulate of Marxism is, "There is no God." There is no agnostic objectivism about this Communist doctrine. It is an active belief which must eventuate in the destruction not only of all religion, but of all traditional morality and any fixed criteria of truth and error. The Communist can lie, cheat, steal, kill without compunction of conscience knowing that Communist ends always justify the means.

Having rejected God, Communism then summarily disposes of the divine nature of man. Man is a part of the material universe—matter in motion. Emotions, sentiments, culture and religion are secretions of his glands or the product of his material constituent parts. In other words, man is the highest form of the evolutionary development of the animal. He lives and dies like the dog. He has no significance as an individual except as he contributes to the social welfare of the race. Through the scientific application of the laws of nature man can produce a utopian social order.

The third hypothesis of Communism is that modern man is the captive creation of Capitalism which has shaped his religion, family mores, social customs, culture, experiences, thoughts and emotions. This Capitalism must be destroyed. Capitalist man must be either liquidated or segregated, hospitalized or re-educated.

Finally, the Reds will never be satisfied until the last vestige of "error" is purged from the earth and the Communist ideal of scientific human betterment of the world's masses is achieved. Every devilish device known to man is being used to take over ever enlarging sectors of mankind —nations, institutions, races, cultures. Among these devices are propaganda for peace, for co-existence, for conferences to promote better international understanding. But the leopard never changes his spots. After every naive concession of the Western world the threat of monolithic Communism looms larger and we grow weaker.

The second difficulty with the ecclesiastical temporizers and compromisers on the subject of Red Communism is that they have no clear-cut biblical view of right and wrong. God and the devil, Christ and antichrist, heaven and hell and God's plan for the consummation of all things. Their thinking has been so conditioned by ecclesiastical politics and so far removed from the determining authority of the Holy Scriptures that they can no longer see their God-revealed obligation in world affairs.

The time has come for Christians to stand four square for their faith and to aggressively carry Christian doctrines by Christian techniques against the Communist menace with sacrificial determination even unto death. The evangelization of the world has always been the goal of true Christians. It has never been co-existence with sin or the devil or any of those who are their slaves or advocates. Neither have Christians been content to suppress the godly instinct to help and protect the victims of evil. We have rather given our lives to free them and to save their immortal souls. Why should true Christians act otherwise in the presence of the modern antichrist?

In New Testament times the cities and villages of the Roman Empire ran red with blood of Christian martyrs who refused compromising co-existence with paganism and idolatry and a system of government which would impose these heresies upon the people. To them toil, pain, tears and death were steps to glory.

It is a thousand times better to suffer and die for our Christian faith than to perpetuate the race for a questionable future existence under the dominance of the Red antichrist. We like the word of the Lord to the Church at Smyrna, in Revelation 2. After admonishing the brethren to suffer for their faith he said, "Be thou faithful unto death, and I will give thee a crown of life."

Red Communism cannot win against a faith and a courage that looks with joy beyond this life to the life everlasting in the presence of the Most High God.

Modern "Judas"

A prominent religious spokesman in Washington recently warned the World Council of Churches to expel Joseph L. Hromadka from its 14-member executive committee. Dr. Charles Lowry, Chairman of the Foundation for Religious Action in the Social and Civil Order, made the plea at a service commemorating the Hungarian Freedom Fighters. Hromadka is a leader in the Evangelical Church of the Czech Brethren.

Lowry based his position on "Hromadka's disgraceful public championship of the Soviet Union for crushing the Hungarian revolution."

"For this Judas-act of spiritual infamy," Lowry continued, "Hromadka has been openly rewarded by the masters of the Kremlin. A few weeks ago they announced that he was one of the recipients of the Stalin peace prize—now renamed the Lenin peace prize—with a value of $25,000.00 cash. Unlike Judas and his thirty pieces of silver, there is no record so far of Hromadka giving back the $25,000.00.

"The Central Committee of the World Council of Churches, which a year ago re-elected the Czech theologian to its 14-man Executive Committee, should without delay call for his resignation. This is a clear issue of Christian world responsibility in the face of the executions of Nagy and Maleter and of Communist contempt for Christian and human values.

"The Central Committee of the World Council should also make clear its attitude toward the murder, torture, and terror still going on in Hungary. Otherwise, there is danger that Protestant Christianity will limp behind governments, secularists, and even fellow travelers like Pietro Nenni in Italy, who have not hesitated to speak out against murder, treachery, and senseless vengeance."

Lowry, who is an Episcopal clergyman, also called on the Lambeth Conference of all Anglican Bishops to "speak out on these issues."

Switchblade Knives

On June 26 the House of Representatives passed a bill to outlaw the interstate transportation of switchblade knives. Rep. Peter F. Mack of Illinois said that the passage of the bill would "make a great contribution to controlling juvenile delinquency."

It was pointed out, in the course of debate on the floor of the House, that during the past five years more than 5 million of these knives have been sold, mostly to juveniles. Only a few states have laws outlawing them. The switchblades open by a button release or sometimes they are constructed so as to shake open. They are frequently involved in juvenile gang violence.

On the Senate side Senator Kefauver had introduced a similar bill, because of his continuing interest in the juvenile delinquency problem. It seemed probable, however, that the Senate Interstate Committee would act on the House bill without holding further hearings.

Religious observers in Washington were happy to see Congress take action on the matter. But it was obvious that the measure was little more than the treatment of the surface sores. The real sources of juvenile delinquency lie deeper—so deep that Congress is frankly at a loss in knowing how to get to them.

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
Phone: NAtional 8-7911

Federal Scholarship Aid

As Congress was turning into the home stretch there was a big question whether it would enact an education aid bill. The nature of the bill under consideration is different from that of other years. It deals with the problem by providing college scholarships rather than aid to primary and secondary school construction.

The bill reported by the House Education Committee is quite similar to the bill supported by President Eisenhower, except that it is somewhat more generous and puts much of the money in a loan fund. Direct government scholarships would be from $500 to $1000 depending on the need of the student. The committee allotted $17½ million per year for four years in direct scholarships.

In addition it would set up a loan fund of $40 million for the first year and $60 million for each of the three subsequent years. This fund would be apportioned to the colleges on the basis of size, with the government contributing $80 for each $10 put up by the college. The loan fund would then be administered by the college, but all of the money would be repayable to the government and to the school at the same ratio on which it was set up.

Opposition to the program was expected. Most of it would be based on general antipathies to federal aid to education. But this year opponents would have more difficulty demonstrating the possibility of eventual federal control. Sources on Capitol Hill expected that part of the opposition would also be based on the segregation issue, and possibly on church-state questions.

With or Without Testimony

Senator William Proxmire of Wisconsin had some interesting words relating to a speech by Dr. R. Norris Wilson, executive director of Church World Service, the relief agency of the National Council of Churches. As well as commending the speech, he had it printed in the *Congressional Record.*

Senator Proxmire pointed out that the relief which is administered by church agencies is not in the name of the United States government—"but in the name instead of Jesus Christ and the brotherhood of all men."

Dr. Wilson's speech took a different tack. "In this partnership we hold no strings, we have no ax to grind, we seek no rewards, even in the form of a conversion or two to Christianity.... This is what it asks: Only the chance to be there and to work to help people, to give them heart and hope and dignity. We are simply a Christian presence—which by its simple 'thereness' is a testimony to the things of Christ."

Wilson concluded his message with the following appeal: "That we help our sister churches make an attack on the fundamental problems of hunger, and health, and housing, we make no pretence that we ourselves or the church itself can do these things entirely, but only that under the compulsion of its Gospel and its abiding, indeed its motivating interest in persons as such, the church may open the way to life—a new more ample life—which, if it is not grace itself, it is preparation for the coming of grace, the full and final gift of which is the Lord's chief business with His church."

Tax Exemption Opposed

Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for the Separation of Church and State (POAU), recently went before the Senate Finance Committee to testify against a bill which would allow excise tax exemptions for sectarian educational institutions.

The bill, already passed by the House of Representatives, was introduced by Rep. Aime J. Forand of Rhode Island, who called it a form of aid to Roman Catholic parochial schools. He estimated that Catholic schools would receive about half the benefit if the bill became law. It would exempt church schools from taxes on telephone calls, travel tickets, gasoline and other articles subject to federal tax.

A tax exemption of this kind to a church "is indistinguishable from a tax concession to the church of which it is an integral part," Lowell said. "It is just such practice which we believe is prohibited by the First Amendment."

Lowell acknowledged that in a sense sectarian schools are placed at a disadvantage tax wise when compared with public schools. "This inequality," he explained, "is part of the price religionists pay to insure the private nature and control of their enterprise . . . To put such institutions into business, or to aid and abet their operations is not, we believe, a proper sphere of government activity."

He asserted that the most serious objection to excise exemptions for church schools is that this is "only part of a chain reaction of financial concessions to separate sectarian schools." He said that the eventual objective is full tax support for these institutions.

Lowell asserted that his group did not advocate removal of tax exemption for places of worship. But "to widen the scope of such exemption, on the one hand, or to grant direct state subsidies, on the other, is, we believe to endanger the welfare of the churches whose good is sought. Historically, the church has suffered more from the state's over-indulgence than from its persecution."

Evangelical Newsfront

RNS AND E/P REPORTS

United Action

Evangelicals to Back Graham in Chicago

CHICAGO — Evangelist Billy Graham has announced he will conduct a 10 to 12-week crusade here "in all probability" in 1961 or 1962. His statement came soon after the Church Federation of Greater Chicago, to avoid a split, decided not to join in sponsoring the Graham campaign; and after the Midwest Region of the NAE pledged it wholehearted aid (*Action*, August 1).

According to Dr. Graham "If arrangements can be made and a suitable meeting place can be found, we will come to Chicago in the Lord's own time, probably in 1961 or 1962."

"I don't think there will be any problem in church support and organization (of the crusade)," he said.

Dr. Graham called the federation's decision a "wise" one in that it avoided "bringing embarrassment to many of the churches who, for various reasons" felt they could not support a mass evangelistic effort. "We consider ourselves sponsored by the Holy Spirit," he said.

In the federation poll, 16 member bodies representing 295,000 people favored a Graham crusade, but 10 denominations representing 330,000 members "could not be counted on officially to give support," reported Dr. John W. Harms, federation executive vice-president. Four bodies opposed the project openly.

The evangelist, however, said he was "greatly encouraged that such a large and substantial number of churches have voted to support such a crusade." He felt that arrangements for a crusade should be made by "an independent committee of laymen and clergymen, made up of all branches of Protestantism, that are willing to participate in the crusade—both within and without the federation."

Dr. Charles J. Anderson, executive director of the NAE's Midwest Region on the heels of the Church Federation's decision said the federation's action may have aided, not hindered the move to bring the evangelist here.

Some evangelical groups that might have withheld support if the federation had endorsed the crusade "now probably will give it wholeheartedly," said Dr. Anderson.

The NAE was one of the original backers of a Chicago Billy Graham crusade.

Dr. Graham had said he "would like very much" to conduct a crusade in Chicago but would do so only if there were "a broad base of support" from the area's churches. Plans to mobilize that support—held in abeyance until the federation announced its decision—will now go forward, said Dr. Anderson.

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World-Wide

Campaign on Against Christians in Ceylon

COLOMBO, Ceylon.—(MNS)—Militant Buddhists and other extremist groups have joined in a campaign of violence against the religious minority groups in that country. Led by Bhikkus, extremist monks who have renounced Buddha's doctrine of non-violence, they have declared unitedly their intention of driving all European Christians, Moslems and Hindus out of Ceylon.

Pamphlets threatening death unless they left the country by the end of the year were issued to Europeans, especially Englishmen. Similar threats were made against others. The Europeans were blamed for introducing Christianity to Ceylon and were held responsible for the spread of other religions on the island.

Greatest losses of life were reported among the Hindu Tamils. It was reported that between 12,000 and 20,000 people were homeless.

Authorities in Colombo have imposed tight censorship and placed several regions under martial law. Prime Minister Bandaranaike stated in a radio broadcast that the violence was aroused by "mischief makers" and "obviously intended to create further communal and religious trouble."

UEA CORRESPONDENCE

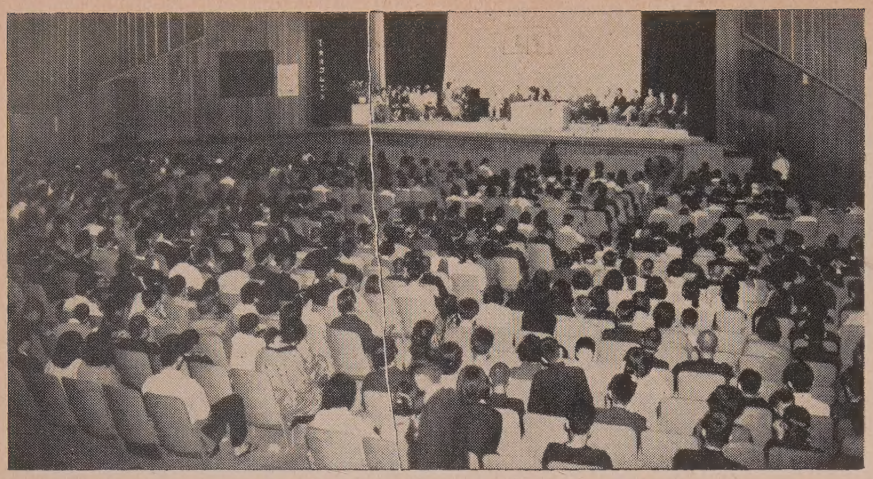
Japan for Christ Is Crusade Goal

RICHMOND, Va. — "Japan's Billy Graham," Evangelist Koji Honda, is holding a series of city-wide crusades throughout the nation.

In Amagasaki there were over 1,000

THE WORD OF GOD AT THE BRUSSELS WORLD'S FAIR

At the World's Fair in Brussels, the Pocket Testament League will distribute over 75,000 Gospels of John in five languages. Arrangements have been made, however, for the Pocket Testament League Gospels to be distributed by the Belgian Congo Protestant Mission, who have an authorized booth at the Fair. Gospels are being distributed in Dutch, French, German, Danish and English. The Protestant chaplain of the Belgian Army arranged with PTL for distribution of Gospels in French and Flemish to the Army. The Belgian Gospel Mission is assisting. Throughout the summer, The Pocket Testament League and missionaries of the Belgian Gospel Mission will join forces in a concentrated nationwide distribution of PTL Gospels. Belgians are predominantly Roman Catholic. Such an intensive Scripture distribution campaign has not been conducted in Belgium since 1931.



HONDA CITY-WIDE CRUSADE IN AMAGASAKI, JAPAN (See "World-Wide").

in attendance every night with over 500 decisions. Many churches were given new life. Amagasaki is a city of 350,000 near Osaka.

In Matsue a similar response was seen. This is a city of 100,000 where Rev. Barclay Buxton, one of Japan's greatest missionaries, and Miss Amy Carmichael, one of India's greatest missionaries, worked many years ago.

The series of crusades began in Kobe, a city of 1,000,000. Evangelist Honda is pastor of the second largest church here. During the past two years he has preached to over 65,000 people here with 6,500 making decisions for Christ.

To celebrate the 100th year of Protestant missions in Japan evangelicals are backing Evangelist Honda in an "All-Japan Centennial Greater Evangelistic Crusade." Dr. Wilfred C. McLauchlin, past chairman of the Japan Youth for Christ World Congress on Evangelism, has been chosen chairman. Mr. Kenny Joseph, editor of *Japan Harvest*, popular publication of the Evangelical Missionary Association of Japan and Mr. Eddie Karnes, director of World Harvesters, Inc., are also on the committee. American evangelicals are urged to have fellowship in this venture of faith.

Substituting "Red" Rites For Christian Ceremonies

BERLIN — (RNS) — Communist propaganda efforts to induce East Germans to substitute Communist rites for Christian ceremonies have reached an unprecedented height in recent weeks. The rites include "name giving ceremonies," "Socialist weddings," and "Socialist funerals."

According to East German publications, the name-giving ceremonies will, in the future, be held regularly "for all newly-born children regardless of the faith of their parents." Godparents have to pledge that they will do everything in their power to see that the children will be brought up in a spirit of "peace, class consciousness and socialism."

There have been reports already that the Communists have occasionally begun to bring pressure to bear upon parents to enroll their newly born for the rites. In some cities, Communist propagandists have canvassed even prospective mothers in maternity wards urging them to take part in the Communist name-givings.

A report from Leipzig described a Socialist wedding ceremony as having been held "in a solemn form" to the music of Beethoven in a room of the city hall adorned with the picture of East German President Wilhelm Pieck. At the end of the ceremony, the East German national anthem was sung.

In Bautzen, Saxony, a working committee of "Socialist Funeral Orators" was founded. These "socialist orators" will be available for speeches at the graves of the deceased. A local Communist paper, hailing the inception of the group, said it will insure that "the last phase of human life—the leaving of society through death—will be given a dignified form."

Evangelicals in Spain Are Still Suffering

WASHINGTON, D. C. — (RNS) — Baptists and other Evangelicals in Spain still suffer many "disabilities" and difficulties in their work, Dr. Theodore F. Adams, president of the Baptist World Alliance, said in a report received at Alliance headquarters here.

He reported a number of situations in which, he said, Spanish authorities continue to cause difficulty and one which seems to have improved.

Cited by Dr. Adams as present problems affecting Baptists and Evangelicals generally were: civil marriage restrictions, the closing of church buildings, the denial of the right to publish, job and housing discrimination, and the assignment of American Protestant military chaplains away from mission churches of their denominations.

The improvement, he reported, was the fact that at the Baptist seminary in Barcelona this year young people were permitted to attend the annual study week program which two years ago police disbanded.

Of some 20,000 Evangelicals in Spain, Baptists number about 2,600 and have 42 churches and missions and 33 pastors. Dr. Adams reported. The total population of the country is about 29,000,000 and nominally is almost wholly Catholic.

"The chief difficulty at present centers around the right to marry," the Baptist leader stated. Calling the civil marriage situation "deplorable," he said it is "even worse than when I visited there in 1956."

Last April, Dr. Adams reported, Spanish Baptists were notified by the police to stop publication of their magazine *Entre Nosotros* (Among Ourselves), even though the circulation was limited to Baptists.

Evangelicals are sometimes denied jobs or put out of apartments, especially in smaller communities, he stated.

Survey Shows Australia Is 90 Per Cent Christian

SYDNEY, Australia —(RNS)— At least 90 per cent of Australians claim they are Christians, a survey by Sydney University showed. It was based on public opinion polls and census data.

However, the survey disclosed that only 63 per cent of the professed Christians have a definite belief in life after death, and that belief is held by more Roman Catholics and Baptists than other groups.

Of those claiming they were Christians, 41.9 per cent said they were Anglicans; 24.3 per cent Roman Catholics, 12 per cent Methodists, 10.7 per cent Presbyterians, 1.5 per cent Baptists; 1.5 per cent Lutherans.

Congregationalists, Jews and Salvation Army members made up another 6 per cent.

More Roman Catholics than other Christians went to church regularly, the survey found. Of each 100 attendances, 45 were by Catholics, 21 by Anglicans, 10 by Methodists, seven by Presbyterians and four by Baptists.

Weekly worship attendance was claimed by 62 per cent of professing Roman Catholics and by 53 per cent of the Baptists.

Immigration was reported changing the denominational pattern. The number of new Catholic and Lutheran settlers coming to the continent has doubled the proportion of the present population of these two groups.

Brazil to Permit Bible in Schools

NEW YORK—(SENDA)—As a reresult of the efforts of the representatives of Jack Wyrtzen's "Word of Life" radio broadcast in Brazil, the Brazilian government has granted permission for the Bible to be taught to interested students in the secondary schools. This is the first time a work of this type has been done in the schools of that country.

"Word of Life," which has been active in Brazil for some time, is now broadcasting every Saturday night. After only two broadcasts the program received 199 letters from 10 states and 85 cities requesting the "Word of Life" hymnal which had been offered to listeners.

Protestantism Growing Fast in Latin America

VATICAN CITY — (RNS) — The Vatican Radio, in a special broadcast, urged Latin American Catholics to be "more active" in countering what it labelled a planned campaign by Protestants to penetrate all areas of Latin America.

Citing statistics showing a rapid growth of Protestantism in Latin America during the past ten years, it said Protestants there now number 5,000,000.

"Protestant publications," the station added, "now boast that within ten

years Brazil will have a Protestant majority."

The Vatican Radio broadcast came on the heels of an announcement that the annual Conference of the Latin American Hierarchy, which ordinarily takes place in Bogota, Colombia, will be held instead in Rome this year, beginning Nov. 10.

Presbyterians Oppose Any Envoy to Vatican

TORONTO—(RNS)—Opposition to any appointment of a Canadian envoy to the Vatican was voiced here by the 84th General Assembly of the Presbyterian Church in Canada.

The government was informed in a resolution adopted by the Assembly that there were "absolutely no grounds, either civil or religious for such an appointment."

Earlier, Rev. Mariano Di Gagni of Hamilton, Convenor of the Board of Evangelism and Social Action, told the commissioners (delegates):

"If the Pope is regarded as a temporal power, then those who owe allegiance to him would be regarded as subjects of a foreign power and that is absurd.

"If he is regarded as a spiritual power, that would be discrimination in favor of one group. Envoys should then be sent to Canterbury, England, (the Primatial See of the Church of England), and even to the 66 St. George Street, Toronto, headquarters of the Presbyterian Church in Canada."

Denominations

Conservative Baptists Accept New Churches

CHICAGO—The Conservative Baptist Association of America, one of America's fastest growing religious groups, held its eleventh annual meeting at Denver, Colorado, June 25-July 1, with 1,500 messengers registered from 38 states (*Action*, July 15).

Organized in 1947, the CBAA is a back-to-the-Bible fellowship of autonomous churches, dedicated to soul-sinning, missions, church planting and the defense of the faith and is opposed to modernism, all forms of theological inclusivism and ecumenicalism.

According to the General Director, Dr. B. Myron Cedarholm, 116 churches were received into the fellowship at this annual meeting, making a total of 1152 churches in 11 short years. The CBAA has adopted an aggressive program of church planting, known as "408 in '58", calling for 408 new churches by December 31, 1958. At this year's annual meeting, 186 new churches were reported under way. Great interest and participation have been shown in this program and the goal of 408 new churches is expected to be reached this year in expanding America.

Income this year was reported at 17% above last year. CBAA churches are now established in 38 states, Mexico and Alaska; 28 states have organized state fellowships and 12 states have full time directors. Fifty-two summer camps are now operated with an expected enrollment of 40,000 this summer.

The two mission societies, Conservative Baptist Foreign Mission Society and Conservative Baptist Home Mission Society, work on 34 fields with 470 missionaries. Conservative Baptists operate four seminaries, three colleges and two Bible Institutes.

The Free Will Baptists Deny Graham Support

ST. LOUIS, Mo.—The National Association of Free Will Baptists at its 22nd annual convention here rejected a motion to send a message of "approval and support" to Evangelist Billy Graham because some of his support comes from churches that are "too liberal for us."

In another action, convention delegates adopted a temperance committee report urging all Free Will Baptists to abstain from the use of liquor and tobacco, and to avoid dancing, the movies, bingo games, "and improper dress."

Before adopting the report, the delegates voted down an amendment that would have restricted all further annual meetings to places "where no liquor is served or sold." Only two states are dry by legislation, Oklahoma and Mississippi, Rev. W. S. Mooneyham of Nashville, Tenn., pointed out.

Some 1500 delegates and visitors heard a report that the National Association, gave $254,000 for all national causes and missions last year. This was an increase of $32,000 over 1956.

The association embraces 2,100 local churches in 31 states and in Cuba and India and is affiliated with the National Association of Evangelicals.

Keynote speaker was Rev. Rufus Coffey of Florence, S. C. He said, "When strife and division is raging in the land, let us remember that the only way the world has to know that we are believers is by our love." Love, he said, was "the greatest need in the world."

A Presbyterian minister of Canada addressed the convention on missionary support. Dr. Oswald J. Smith, pastor of the 3,000-member People's Church, Toronto, declared that "world evangelism is too important to be put in a budget. You will have to pull it out of the budget and put it on the platform where the people can see it."

Re-elected moderator of the National Association for his fifth one-year term was Rev. Charles A. Thigpen. He is dean of the Free Will Baptist Bible College, Nashville.

Other officers elected were: Rev. Billy Melvin of Norfolk, Va., associate moderator; Rev. W. S. Mooneyham of Nashville, executive secretary for a two-year term; and Rev. Dean Moore of Richmond, Calif., re-elected clerk for one year.

The convention voted to meet next year at Asheville, N. C.

Congregational Church Conservatives in Meet

PORTLAND, Ore.—The first annual meeting of the Conservative Congregational Christian Conference to be held on the west coast will be remembered as perhaps the most significant in its ten year history. The Staub Memorial Congregational Church here was host to the four day conference.

Rev. Alfred C. Abrahamson, host pastor, is also president of the Conference. He was re-elected to his third term. Other officers elected were: Rev. George Kirgiss of Touchet, Wash., as First Vice-president; Rev. Lynn Scovil of Oshkosh, Wis., as Second Vice-president; Dr. Henri Pol of St. Paul, Minn., as Executive Secretary; Miss Marion Blood of Oshkosh, Wis., as Recording Secretary; and Mr. J. A. Stueckle of LaCrosse, Wash., as Treasurer. New members of the Board for three years are: Rev. Chester Reed of North Webster, Ind., Rev. Arne Avikainen of Portland, Ore., and Rev. Joseph Cook of Ohio.

The Conference membership was increased by the reception of seven min-

WAITING ROOM PULPIT—SPIRITUAL LIFT TO TRAVELERS

Some years ago Dr. Gustave Edwin Anderson of La Crosse, Wisconsin had the vision of a "Waiting Room Pulpit" in every railroad, bus and airport terminal in America. A spiritual message would be provided by posters and tracts for travelers without charge. On June 22 two of these pulpits were dedicated in La Crosse. Participants in the first ceremony at the Milwaukee Road station were (reading left to right): Frank E. Daley, Milwaukee Road; Dr. Anderson, Rev. Bernard Kruse, Rev. Joseph B. Head and Rev. Ralph Kuether. The second ceremony was held at the LaCrosse Municipal Airport. Why not "Waiting Room Pulpits" all over America?

isters and five churches. The churches are Hope Church, Superior, Wis., Carlisle Church, Carlisle, Mass., Argos Church, Argos, Ind., Staub Memorial Church, Portland, Ore., and the Galesburg Church, Galesburg, Ill. Membership rulings were clarified by the conference. Ministers cannot be members, if they are members of other ecclesiastical bodies. They may hold associate membership. On the other hand, churches are not necessarily barred from membership because of other affiliations.

Fraternal greetings were sent to the delegates of the one hundred fifty Evangelical Congregational and Christian Churches of Brazil meeting at Anapolis, Goias, Brazil.

The 1959 Conference will be held at Argos, Ind., July 9-12, 1959.

Radio - TV

Fuller Hour Plans Radio-Mail Studies

PASADENA, Calif.—A new Bible study plan is to be conducted by radio and mail under the dirertion of Dr. Charles E. Fuller, wellknown radio preacher. The series entitled "Explore and Discover" is based on the Prison Epistles and will continue for several months.

Those who avail themselves of the printed Bible course material will be able to enter more fully into the series of study as they listen to Dr. Fuller on the "Old Fashioned Revival Hour" broadcast.

Dr. Fuller in announcing the series said, "From letters received from our radio audience I realize that people are more hungry today than ever for opportunities to study the Bible themselves. Because of this need we have decided to inaugurate this simultaneous Bible study plan."

The series by radio will begin September 25. Printed material can be obtained by writing Dr. Charles E. Fuller, Box 123, Los Angeles, California, after September 15.

Radio and Television Are Today's Missionary Tools

CHICAGO—"Today, one person out of every three on the face of the earth is shut away from the personal ministry of a missionary. One day, missionary radio may be the only way left to penetrate the curtain barriers of earth," said Robert Bowman of the Far East Broadcasting Company in Chicago recently. The occasion was the closing session of the Second World Conference on Missionary Radio held recently in the Alumni Auditorium of The Moody Bible Institute.

Over one hundred missionary radio specialists representing scores of religious broadcasting stations and agencies on five continents gathered to hear of the tremendous advance strides made in the past three years in the use of Gospel radio overseas. Dr. Eugene R. Bertermann of the Lutheran Hour, representing time-buyers on foreign commercial stations for Gospel programs, said, "While it is of tremendous value here at home, radio comes even more fully into its own as a missionary medium beyond our borders. With its unique speed and spread, penetration and power, radio can leap over the three-fold barriers of distance, time and illiteracy." He told the assembled radio missionaries that the Lutheran Hour is now released in 67 countries in 57 different languages.

Miss Joy Ridderhof of Gospel Recordings, Los Angeles, California, reported that after 5½ years of intensive field recording in Australia, New Zealand and Africa, her organization now had tapes recording 1850 native languages and dialects combined in short Gospel messages with music, available on records to radio stations and missionaries everywhere.

Calculating the current "aerial mission field" to be upwards of 400 million potential shortwave listeners around the world, Abe Thiessen, Sudan Interior Mission, told of the new compact tropicalized transistor radio receivers now being produced by missionary radio engineers to reach the many millions of peasants, peons and tribes people on mission fields who are too poor to possess their own receiver so they might hear the Gospel messages from missionary or other radio stations. "This is the *other half* of missionary radio," Thiessen declared, "and we must not stop this phase until we have made a receiver available for every village!" Displays and exhibits from many different phases of radio activities in numerous parts of the world were set up by the organizations participating in the conference. Demonstrations were given of transmitting and receiving equipment of the latest engineering design with emphasis on compactness, lightweight and ruggedness for missionary radio applications.

In terms of the Conference theme, "Communicating the Gospel Worldwide," reports of plans for new projects were presented showing how wide are the new missionary radio horizons.

Leading the way, the World Radio Missionary Fellowship, now beaming its 50,000 watt short wave transmitter world wide from Quito, Ecuador, looks toward the establishment of a complete chain of medium wave transmitters throughout Latin American areas not now occupied for missionary purposes. This is their "Samaria Project."

An on the air deadline of August 1 has been set by TEAM's Radio Aruba project. This new station will be broadcasting from the heart of the Caribbean into the Netherlands West Indies.

The Christian Broadcasting Association in Hawaii looks to the day of a new station on the island of Hilo, and eventually a T.V. station in Honolulu.

The Voice of Tangier plans for several 10,000, 20,000, and a 100,000 watt transmitters on short wave, God willing.

The Latin America Mission plans increase in short wave power at San Jose, Costa Rica, and plans a new station in Nicaragua to be on the air by fall, God helping.

4 VEH in Haiti has plans for a new 5-10,000 watt medium wave transmitter, and the short wave stations will be increased up to 10,000 watts.

HOXO in Panama is raising their power from 1000 to 5000 watts in the near future.

The West Indies Mission has received a license and call letters, 4VI for a new Haiti station.

The Sudan Interior Mission originally planned an increase to 20,000 watts. God has blessed, and ELWA in Liberia is now installing a 50,000 watt transmitter.

The Far East Broadcasting Company has added a 50,000 watt voice to the air waves of the Orient. construction is under way on a 100,000 watt transmitter to operate in the medium wave band, primarily to the curtain countries, from Okinawa.

Construction is still going forward on KCRM at Pusan, Korea for the Christian Radio Mission.

The Arctic Broadcasting Association has been laying the ground-work with FCC on a 5000 watt station at Nome, Alaska to be known as the Voice of the Arctic.

The Conservative Baptist Mission Society plans a station in Honduras, possibly at San Pedro Sula. This will be medium wave for local coverage.

There are other plans for stations in Argentina, El Salvador, and Dutch New Guinea.

The closing Conference challenge was given by Dr. Miner B. Stearns of Global Gospel Broadcasts over Radio Luxembourg, who pointed out that June 15th was designated as the first Annual Prayer Call for Missionary Radio, which several thousand Churches and congregations in America and overseas were observing, as the "spiritual undergirding of this vast missionary broadcast ministry going on around the clock and around the world."

Dr. C. B. Nordland, Radio and Press division of the Moody Bible Institute, and Manager of Station WMBI, was host to the Conference. He indicated his amazement at the rapidly increasing outreach which radio has achieved in the past quarter century, spreading from the early USA religious broadcasts begun in 1923 to all the world. Dr. Charles W. Jones, the chairman of the Five Continent Committee, Talcottville, Conn., which sponsors the World Conference on Missionary Radio and its official monthly publication, "Foreign Missionary Radio," said, "Plans are already under way for the Third World Conference on Missionary Radio in 1960. Invitations have been received from Honolulu, St. Louis and Minneapolis.

Inter-church

Dr. Poling Takes Issue With Dr. John Bennett

TARRYTOWN, N. Y.—(RNS)—Dr. Daniel A. Poling of Philadelphia, editor of the *Christian Herald*, took issue here with a recent statement by the dean of the faculty at Union Theological Seminary in New York that Christians should take a less "rigid" attitude in their opposition to Communism.

Speaking at the eighth assembly of the International Congregational Council in Hartford, Conn., Dr. John C. Bennett had said Christians "should not take so rigid an attitude that they cannot see that second generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their theology and less a threat to the freedom of their neighbors."

In reply, Dr. Poling declared that dealing gently, blindly and with less

"rigidity" now with Communism "is even more dangerous to freedom and to faith than carrying a Red membership card."

Dr. Bennett had said that "it was time to take seriously both the natural fears and the legitimate aspirations of great nations even though they are Communist nations. . . ."

But, Dr. Poling asked, "does Dr. Bennett and those who associate themselves with him not know the 'aspirations' and purposes, indeed the declared world goal of Communism?"

Dr. Bennett had also said that he believed that Christian Churches in the west and in countries most vulnerable to Communism "should continue to emphasize the conflicts between Christianity and Communism."

"Christian Churches should not be misled by Communism's propaganda and its illusions," he said.

"As Dr. Bennett spoke," Dr. Poling said, "the outraged free world and indeed all neutral nations were protesting the execution of Nagy and his associates, the earlier ruthless and obscene crushing of Hungarian patriots, and the continuing pogroms in China."

Education

Evangelical Deans And Advisers Meet

FT. WAYNE, Ind.—The first annual meeting of the Association of Christian Deans and Advisers of Men was held at Fort Wayne Bible College, Fort Wayne, Indiana, June 16-20, 1958, with 29 men, representing 24 schools, in attendance.

Membership in the Association is open to Deans, Counselors and Advisers of Men, in schools of higher education, who subscribe to the doctrinal statement and are approved by the Executive Committee. At this year's meeting the constitution and by-laws were finally approved, and the charter membership includes 41 men from 36 schools.

The program this year consisted in reports of the Committee on Trends, and special Study Committees on Orientation and Social Relationships. Special speakers included Dr. J. F. Gerig, president of Fort Wayne Bible College, who spoke on the subject: "The Use of Scripture in Counseling"; Dr. Arthur H. Volle, dean of students of Wheaton College, on "Testing in Counseling—Selection and Interpretation"; and Dr. Roger Wood, registrar of Malone College, on "Motivation." The group also enjoyed a special lecture and demonstration at the Developmental Reading Laboratory of the Fort Wayne Extension Center of Purdue University.

Officers re-elected at the meeting were: President, W. Howard Schoof, Dean of Students, Detroit Bible Institute; Vice-President, Cyril E. Eicher, Dean of Students, Fort Wayne Bible College; Secretary-Treasurer, Laurence A. Lufburrow, Director of Admissions and Counseling, Philadelphia College of Bible A standing Committee on Trends consists of Donald E. Zabriskie, Buffalo Bible Institute, chairman, James B. Harr, Nyack Missionary College, and Austin Potts, Philadelphia College of Bible. The Committee on Constitutional Revision includes Dr. J. Ellwood Evans, Dallas Theological Seminary, chairman, Charles Butrin, Omaha Baptist Bible Institute, and John Van Puffelen, Appalachian Bible Institute.

The Association voted to hold its next annual meeting at Detroit Bible Institute, June 15-19, 1959.

Separate Status for Wheaton Academy

WHEATON, Ill.—Effective September 1, Wheaton Academy will undergo a change in its auspices. Since 1860 it has been a department of Wheaton College. Plans have been completed for a group of Christian businessmen, several of whom are local residents, to acquire the 104-year-old institution and to continue its operation as a coeducational orthdox Christian academy, conforming in every respect to the present standards of Wheaton College. No change is contemplated in the director, faculty or staff for the coming school year.

Dr. V. Raymond Edman, President of Wheaton College, in commenting on the transfer of Wheaton Academy, said, "This move seems mutually advantageous. It will give the Academy independent supervision by a separate governing board. Through enlarging its constituency there may come the possibility of Academy expansion to meet increasing demands for student admission. At the same time, it will enable the College to devote more attention to strengthening both the collegiate undergraduate program and the graduate School of theology and Christian education.

Under this new arrangement, the Wheaton Academy will function as an entity itself and not as a part of Wheaton College.

Sunday School

Children Fruitful Evangelism Field

MINNEAPOLIS, Minn.—A survey by the Evangelical Free Church of America has found that today's most fruitful field of evangelism is among children.

Of 1,900 first-time "decisions for Christ" reported by 125 churches of the denomination in 1957, a total of 990 were made by children (12 and under) and 523 by teenagers (13-19). The remaining 446 were by persons 20 years and over.

A breakdown of the places the decisions were made showed 542 in vacation Bible schools, 386 in public church services, 369 in personal contacts, 298 in special evangelistic crusades, 169 in summer camps and 87 in youth clubs.

The year 1957 which the survey covered was a year of evangelism emphasis in the Free Church looking toward its diamond jubilee observance in 1959.

Rev. Lester Nelson, Boone, Ia., in reporting the results, said they indicated that "a church should never limit itself to one method of evangelism. All methods reported were productive. We should seek to improve on our methods and look for new ways to win people to Christ. All methods, of course, should be employed only

LATE NEWS AT PRESS TIME

● RELIGIOUS LIBERTY in Italy has been advanced by the policies of Prime Minister Fanfani's Christian Democratic Party, according to Dr. Clyde W. Taylor, NAE Secretary of Public Affairs. Dr. Taylor expressed his views in a letter extending greetings to the Italian official on his recent visit to America. Said Dr. Taylor, "Although there are other areas of the world where the church suffers injustices at the hands of government and where religious domination in politics operates against freedom, we are delighted to see Italy's determination that she will not be numbered among such nations."

● 3,600,000 BIBLES will be placed by Gideons International throughout the United States during the coming year. This goal was set at the Gideon convention in Louisville last month. President P. J. Zondervan also called for 1,000,000 more Bibles in Britain by October, 1958 and 1,000,000 additional in Japan by the Spring of 1959. It was reported that 38,000,000 Bibles have been distributed by this great laymen's organization since its founding 50 years ago.

● 100 MISSIONARIES and candidates, representing 33 mission boards, attended the Summer Institute of Missions at Wheaton College this year The school was established in 1957 at the request of the Evangelical Foreign Missions Association and the Interdenominational Foreign Missions Association. Its program is geared to the needs of missionaries on furlough and accepted candidates for the field.

● A CHURCH SPLIT is threatened by Communist pressures on the Evangelical Church, Germany's largest Protestant body. Several East German bishops have now apparently given the Communist government their pledges of loyalty over the head of presiding Bishop Otto Dibelius of Berlin. Tension is growing which may result in the replacement of Dibelius and the separation of Eastern and Western elements in this large Lutheran body.

● THE WCC CENTRAL Committee will hold its annual meeting in Nyborg, Denmark, August 21-29. Among important matters under discussion are (1) the merger of WCC and IMC; (2) relations of WCC with the Red Russian church; (3) the prevention of nuclear war; (4) the necessity of social changes in the world order; and (5) the promotion of religious liberty. The decisions of this body largely determine all World Council policies and programs.

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under the guidance of the Holy Spirit."

He said if the percentage of decisions to present members continues the number of converts in five years will equal the Church's present membership.

Men's Bible Classes In Evangelistic Drive

PHILADELPHIA, Pa.—The National Federation of Men's Bible Classes will conduct their 14th annual Attendance Crusade from January 25-March 29, 1959. This is an evangelistic campaign for new class members and decisions for Christ.

Three awards will be made in each of five classifications and delegates from the fifteen top winning classes will have their expenses paid at the annual convention of the NFMB held in Ocean Grove, N. J., in June, 1959.

Full information can be secured by writing to Mr. Boyd C. Cocklin, National Crusade Secretary, 1170 Wagner Ave., Philadelphia 41, Pa.

This year's convention in Ocean Grove, June 20-22, saw great crowds in attendance. Delegates heard outstanding religious leaders speak and laid plans for a new year of aggressive evangelistic effort.

youth

YFC Leader Urges Ongoing Attack on Red Communism

WINONA LAKE, Ind.—Some 5,000 delegates and visitors attending the 14th annual convention of Youth for Christ International here were called upon by its president to present a "Christian frontal attack" against Communism at all times.

Dr. Ted W. Engstrom of Wheaton, Ill., urged the youths to "dedicate themselves to God and to work with a zeal that is equal to that of the Communists."

In his presidential address to the interdenominational organization specializing in youth evangelism, Dr. Engstrom declared that young people must "give their whole lives" to Christianity "if we are to meet the threat of atheistic Communism."

Dr. Engstrom also asked the convention to inaugurate a program of providing Christian literature in many languages to reach the un-churched youths throughout the world.

"The Communists won China by reaching the youth through literature," he said. "The Bible is no longer the world's best seller because the Kremlin has been publishing books and pamphlets for every major nation in the world. We need to reach today's youth through attractive Christian literature."

Delegates approved a five-year program to combat juvenile delinquency under which adults will "adopt" problem teen-agers in order to reach them with Christian teachings.

Plans for the program had been announced last December by Dr. Engstrom, who said that its aim was to double the total outreach of the YFC ministry to youths.

Explaining the program here, Rev. Wendy Collins, director of YFC ministry to juvenile offenders, said it provides for personal counselling, free summer camps, youth literature and Bible study courses. YFC clubs in juvenile institutions and other special projects.

Each adult sponsor, he said, will receive a case history of his "adopted" teen-ager, plus regular reports of his progress from YFC.

Evangelist Jack Shuler told the delegates that youths are breaking the Ten Commandments "in ways they don't even realize."

"You don't have to strangle your spurned lover or plunge a knife in your enemy's back to be a murderer," he said. "All you have to do is kill your high aspirations and strangle the divine inclinations God has put in your heart, and you have committed murder. And the worst form of murder is rejecting Jesus Christ and leaving Him out of your life."

The youths also heard talks by noted Christian athletes on how to apply religious principles in sports. Among them was Bob Davenport, head football coach at Taylor University, Upland, Ind., and former UCLA star fullback and 1955 winner of its "Most Outstanding Athlete" award.

Dr. Engstrom was re-elected to his second term as YFC president. Other chosen officers include: Carl J. Bihl of Wheaton, first vice-president; Dave Breese of Grand Rapids, Mich., secretary; and Sam Bender of Toledo, O., treasurer.

Rev. Harry Hosmer, pastor of Free Methodist church, Fairbury, Ill., was named advertising and circulation representative for *Youth for Christ* magazine.

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assemblies

American Keswick At Moody Church

CHICAGO.—The fifth annual Mid-American Keswick Convention will be held in Moody Church, Chicago, October 11-19. The great spiritual gathering will be preceded by the traditional "Night of Prayer" on October 10.

Among the speakers this year will be Rev. John Bird, London, England; Mr. Joseph S. Carroll, Australia; Dr. William Culbertson, Chicago; Dr. G. Allen Fleece, Columbia, S. C.; Rev. L. E. Maxwell, Alberta, Canada; Rev. Alan Redpath, Chicago; Mr. Harold Wildish, Jamaica, B.W.I.; Mr. C. Stacey Woods, Philadelphia with Rev. Raymond McAfee, minister of music, Chicago.

Personalia

C. H. Zahnizer, former field secretary of the General Missionary Board of the Free Methodist Church, has been named president of Lorne Park College in Canada.

J. Paul Taylor, bishop of the Free Methodist Church and chairman of its Commission on Evangelism, has been awarded the honorary Litt.D., degree by Houghton College.

Billy Graham's California campaign ended on an amazing note as 50,000 heard him in Saturday and Sunday meetings in Balboa Stadium, San Diego. An estimated 5,000 made decisions for Christ. Overall statistics on the California effort showed total attendance of over a million since the Cow Palace Crusade began in San Francisco April 27, followed by meetings in Sacramento, Fresno, Santa Barbara, Los Angeles and San Diego.

Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, is compiling a book, *The Christian Traveler in London,* for W. A. Wilde. It will be a kind of Baedeker guide for Protestants visiting London. Roman Catholics and Jews have long had similar tourist guidebooks.

John Boehmer, pastor of High Park Baptist Church, Toronto, has resigned to become pastor of 1,800-member First Baptist Church, Montebello, Calif. He was formerly a member of the executive council of the Fellowship of Evangelical Baptists in Canada.

Walter S. Kendall of Salem, Ore., has been elected a bishop of the Free Methodist Church succeeding Bishop M. D. Ormston, retired.

Ira D. Warner, chairman of the Board of Bishops of the Evangelical United Brethren Church, will retire at the end of 1958.

C. Allen Taff has resigned as pastor of First Baptist Church, Richland, Wash., to become Western representative of the General Association of Regular Baptist Churches.

Norman Temme, pastor of the First Lutheran Church, Omaha, Neb., has been appointed associate director of public relations for the Lutheran Church-Missouri Synod.

Lloyd H. Knox, publisher of the Free Methodist Church, received the honorary degree of D.D., from Asbury Theological Seminary recently.

Jennie Powers, a member of the Westside Presbyterian Sunday School in Philadelphia, completed 83 years of perfect attendance June 28. It is believed this sets a world record.

Harold Mintle, former editor of the *Nebraska Fellowship,* has joined the staff of *Pentecostal Evangel* as circulation manager and news editor.

Wade H. Horton, field representative for the Church of God foreign missions department, recently returned from an extensive trip through Africa. He visited Nigeria, Angola, Union of South Africa, Northern and Southern Rhodesia, and Egypt before returning to the States by way of Germany.

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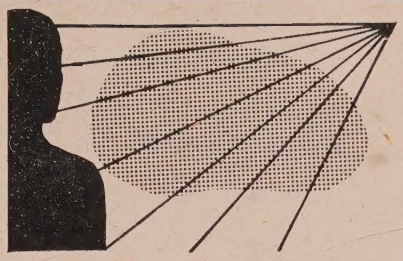

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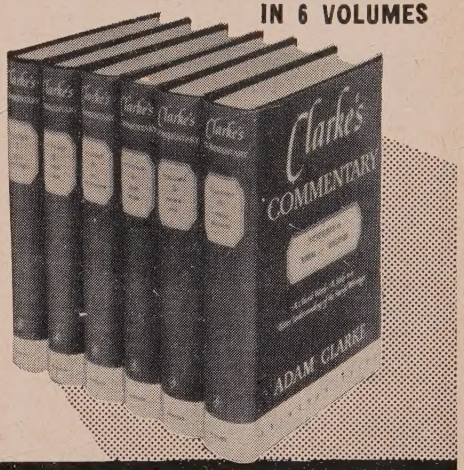

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BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"A Testament of Faith" By G. Bromley Oxnam. 176 pp. Little, Brown and Company. Price, $3.00.

Any humanist who in his weaker moments has toyed with mysticism could have written this book. Yet it is authored by one of the most distinguished churchmen of our generation.

"A Testament of Faith" tacitly rejects the Holy Scriptures as the revelation of God and as the norm or rule of Christian faith and practice. Its "Testament" is neither the "Old Testament" nor the "New Testament" of the Bible, but the mind and will of Bishop G. Bromley Oxnam set up against word of "holy men of old" who wrote as "the Holy Spirit gave them utterance." Omar Khayyam, Carl Sandberg, Maxwell Anderson and their ilk are quoted with far more frequency and confidence than Holy Writ.

The scope of the work parallels the "Apostles Creed" which every good Methodist reverently repeats every Sunday in morning worship, but it is in the Oxnam Version which is a far cry from the belief of the Apostles. The chapters deal with God, Jesus Christ, Life Everlasting, Prayer, The Church, Forgiveness of Sins and Man. It is impossible in a brief review to deal adequately with any of these chapters but it is imperative that some of the bolder blasphemies be considered.

Dr. Oxnam says he believes ". . . in Jesus Christ, His only Son our Lord" but he has trouble about the nature of Christ as set forth in the great creeds of Christendom. He rejects the Virgin Birth. In a circumlocution of logic he implies that he could believe that Christ had a human father and says his faith in Him is not predicated upon "a minor miracle." He lists men in the Bible who never mentioned the Virgin Birth and assumes that they did not require acceptance of the doctrine by their converts. The idea of the immaculate conception is utterly rejected.

The doctrine of Original Sin is revolting to the Bishop. He thinks there is such a thing as sin and man's need of salvation, but that it took the Son of God to make propitiation for sin by the shedding of His blood on the Cross offends his "moral sense." Says the prophet of the new faith, "Must God have a sacrifice, the Lamb slain from the beginning of the foundation of the world, as the Book says? . . . No, no I cannot think of it this way!" Again he says: "We hear much of the substitutionary atonement. This theory to me is immoral."

The Bishop believes in the "life everlasting" but his chapter on the subject could almost have been written by a Corliss Lamont. He predicates his hope on everything from atomic energy to spiritualism without any strong, clear word about the Resurrection of Jesus Christ. Indeed, come to think of it, what did the author say about that amazing fact of which the Apostle Paul wrote, "If Christ be not risen, then is our preaching vain and your faith also is vain"?

This book is the most tragic document in the tragic history of Protestant "liberalism." It virtually denies every fundamental of the Christian faith as it is set forth in the Holy Scriptures.

And think of it! This author is the man who more than any other is responsible for drawing blueprints of the National Council of Churches and the World Council of Churches and is presiding bishop of the nearly 9,000,000-member Methodist Church in America—the largest single body in American Protestantism. He has received more honors in his communion, in the modern ecumenical movement and in our nation than any other cleric and still is in a position to largely determine the politics and the programs of a major sector of Christendom for years to come.—J.D.M.

BOOKS RECEIVED

"Entered into Rest." Vance Havner. 119 pp. Zondervan. $2.00. Formerly issued under the title: "Blood, Bread and Fire." Perhaps the former title is wrong, but one has a feeling that changes of titles in republishing is not good practice.

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"Faith in Action." Theodore H. Epp. 183 pp. Zondervan. $2.95. Here we have twelve messages featuring practical lessons from the characters mentioned in Hebrews 11. There is a stimulus to faith in these warm studies of men like the patriarchs, Moses, and others.

"Letters to My God." Dagobert D. Runes. 58 pp. Philosophical Library. $2.00. This is a beautiful little volume in typography and design with white cover and gold title. Those who read his "Letters to My Son" will recall the intimacy of the thoughts expressed. This volume is even more basic coming from the great philosopher's heart and addressed to his Creator. While one admires the frankness one cannot help lamenting the falling short of a true redemptive knowledge of God that is so evident here.

"Watchman, What of the Night? James R. Graham. 93 pp. Men For Missions, 4238 S. Gunderson, Berwyn, Ill. This booklet deals with a number of prophetic themes and takes the position that Christians are likely to suffer tribulation, the rapture is mentioned only once in Scripture and occurs in connection with the second advent.

"Short Talks for Banquets." Louis Paul Lehman. 64 pp. Zondervan. $1.00. From introductory stories to half a dozen kinds of banquet situations the author presents stories, poetical compositions, and worthwhile thoughts. The last chapter is on toasts of half a dozen different kinds.

"Teaching the Word of Truth." Donald Grey Barnhouse. 189 pp. Eerdmans. $2.50. Eighth printing of the 1940 edition of this practical outline for the teaching of the great Bible doctrines on the Sunday School level.

"Amazing Grace." Donald E. Demaray. 110 pp. Light and Life. $2.00. A biography of John Newton, slave trader who was powerfully gripped by the gospel and used by the Lord in preaching and hymn writing.

"Living in Two Worlds." Mary Alice Tenney. 18 pp. Light and Life. $2.00. A discussion of the practical and regenerative life of the early Mehodists both individually and socially. The author is a student of early Methodist history.

"Long Is the Way." Ruth Muirhead Berry. 270 pp. Muhlenberg. $3.75. A novel of the twenties and thirties—postwar and depression, with moral degeneration in process. Troubles in love and within her own heart cause Darthea Hendricks to travel a difficult road, but one in which spiritual experiences provide the way to better things.

"Jungle Doctor on the Hop." Paul White. 120 pp. Eerdmans. $1.50. This is number 15 of the now famous Jungle Doctor books, and contains no less interest and excitement than the others.

Judas the Betrayer." Albert Nicole. 81 pp. Baker Book House. $1.50. The author seeks to find in the background and character of Judas a psychological explanation for his great betrayal. Some political factors are suggested, as well as psychological.

"Out of the Liquid Jungle." Faith Coxe Bailey. 160 pp. Moody Press. 50c. A series of sixteen true stories of alcoholics who have been divinely delivered. The stories come from a number of rescue missions throughout the country. There is a deep insight revealed here into the soul of the problem drinker and a revelation of the power of God in deliverance.

Preaching

(Continued from page 4)

ments of pseudo-psychiatry and call upon the people to try God when neurosis assails. The pulpit should dare to challenge the modern world program that is leading not to peace but to antichrist, going from war to war while always promising peace. Pulpiteers should cry, "There is no peace, saith my God, to the wicked."

The nations seem to have no universal program except to cover blood with blood in ever increasing volume. Is it not time that the church of God spoke up with authority? She should be telling the nations that their peace tables are often mockeries, that the national leaders often operate in selfishness and sin, and no permanent peace can be built on cupidity and aggrandizement.

Most of our modern pulpiteers need more liberty in the presentation of the Gospel. This liberty is a supernatural thing. It is given by the Spirit. It is liberty of thought, of speech, of spiritual zeal and power. It is not human eloquence, but a divine passion that eventuates in the outpouring of torrents of truth through lips of clay. Eloquence is like a painted fire—it will not long attract for it has no warmth.

Our ministry needs a renewed vision of the good news they have to give to a morally hopeless world. And it is good news—it's not good advice; good news about a loving God, about sins atoned for, about deliverance from sorrow, about a stingless death and a defeated grave; news that the world so sorely needs. Our Lord proclaimed it in His first sermon in the synagogue at Nazareth, preaching good tidings to the poor, deliverance to the captives, the opening of the prison house to those that were bound. How that message must have thrilled His soul as He presented it!

What a message! Wide-eyed with wonder at his privilege, Paul said, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Over our churches today there must come a soul-weeping repentance and rededication. It must begin with the gospel minister. He must sense his calling and his divine commission to "go tell this people." His soul must echo and reecho with the cry, "Woe is me if I preach not the Gospel." In his heart there must be the constantly echoing cry, "The lost! The lost! The lost!" Following Christ he must seek the lost . . .

"O'er moor and fen,
O'er crag and torrent
Till the night is gone!"

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